

April 14
1932

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"We are placed here upon the earth that we may be tried and proved to see whether we will serve God at all hazards, and keep His commandments, and endure the tests which shall be made of our faith and integrity."—GEORGE F. RICHARDS.

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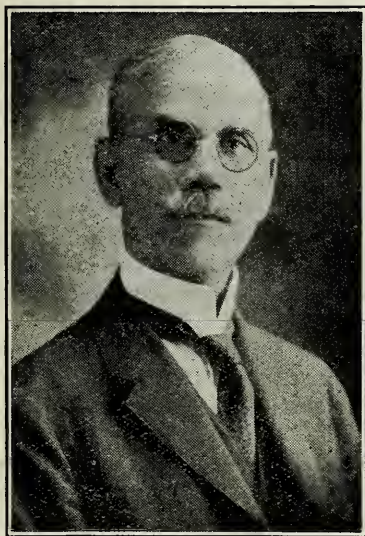
Thursday, April 14, 1932

Price One Penny

REED SMOOT

ELDER BRYANT S. HINCKLEY, PRESIDENT OF LIBERTY STAKE

ONE of the most dramatic and picturesque events of the brave days of pioneering in Utah was the historic journey of three messengers from a camp one hundred miles east of Fort Laramie to Salt Lake City carrying the news of the coming of Johnston's Army. These messengers covered by team a distance of over five hundred miles in five days and three hours.



PRESIDENT REED SMOOT

They reached Salt Lake City on the night of July 23rd, 1857, only to learn that Governor Brigham Young and more than two thousand five hundred citizens were holding a memorable celebration in honour of the tenth anniversary of the advent of the saints into this valley. They were gathered at Brighton in the very tops of these eternal hills, with the Stars and Stripes waving from the loftiest peaks. Hither went these weary and travel-worn messengers and conveyed to Governor Young their startling message.

The spokesman and leader of these men was Abraham Owen Smoot, the Mayor of Salt Lake City, the future father of Reed Smoot.

The senior Smoot came from the state of Kentucky and belonged to the aristocracy of the South, a man of rugged individualism and of great constructive ability. He properly belonged to that small company who will go down in history as the empire builders of America.

The senator's mother, Anna Krestine Morrison, came from far-off Norway. As a girl she joined the Church and at the age of eighteen years left her kindred and her native land and made the journey here alone, and walked from the Missouri River to Salt Lake City, pushing a hand cart.

She was a woman of deep spirituality and great force and sweetness of character. The Senator, as is often the case, received his best inheritance from that source. His parents were both strong individuals of fine mettle and heroic mould. Thus Reed Smoot is the product of two great races, both composite in character and both famous for their sturdy qualities and for the signal service which they have given to civilization and to mankind.

His iron constitution, his tireless energy, his lofty self-confidence, his scorn for anything false or flabby, his grim determination to achieve his end, his noble self-discipline and the Puritanic practices of his life were all strongly manifest in his heroic mother.

On the 10th of January last, the Senator was seventy years of age. Ten years of his life were spent as a boy in Salt Lake City, thirty years in Provo as a student and business man, and thirty years in the United States Senate. As a boy he attended school and did the things that were common for boys to do in that day. In the summer time he herded cows on what was known then as "Tenth Ward Bench"—now one of the most beautiful residential sections of the city. We suppose no one thought when they saw this long-limbed, serious lad driving his cows up these unpaved streets that he would one day stand as a tribune of the common people of America in one of the greatest and most dignified legislative bodies of the world.

Incidents like this admonish one to have both respect and consideration for boys, for in this land of opportunity, who can prophesy just where a few years will take an honest, industrious boy?

Four years after going to Provo, he registered as one of the twenty-nine original students in the Brigham Young Academy (now University) which opened in April, 1876, under the direction of Dr. Karl G. Maeser. In 1879 he was graduated from that institution and at one time was the only student registered in the Academic department.

Dr. Maeser was not only a very effective disciplinarian and a superior teacher but a rare technician in character building. Reed Smoot's contact with him and his attendance at that

stitution were significant, for they left forever their impress upon his life. Religions as well as secular instruction was given. His heart was touched with the expanding power of a radiant and conquering faith, a faith typified by vision plus valour, and this is the foundation upon which great men operate.

From that day to this he has been one of the most ardent supporters and one of the most powerful friends his Alma Mater has ever had.

From his very boyhood he showed a pronounced instinct for business. During his vacations and at intervals while attending school he worked in Provo Woolen Mills, an institution founded by his father. With his characteristic diligence and his phenomenal capacity for mastering details he soon had a practical insight into all the departments of that institution.

His first job after leaving school was indeed a humble one in the Provo Co-operative Society, where he was put to work in the cellar sorting potatoes, sacking fruit, and doing other menial jobs. Although a young man still in his teens, in less than eighteen months he became superintendent of the Co-operative Society, and in four years resigned as superintendent to become manager of the woolen mills. His career as manager of these mills is interesting, if not spectacular, and gave early and convincing proof of his capacity as a business executive.

As a young business man in Provo, everything he became connected with felt the vitalizing touch of a master hand. He was interested not only in merchandising and manufacturing, but in banking, real estate, stock raising, and mining. Very soon he was recognized as one of the foremost business men in Utah.

Twenty-nine years ago, to be exact, on March 4th, 1903, Reed Smoot first donned a senator's toga. Soon thereafter he fought one of the bitterest contests that ever was waged against an innocent man, and emerged without the smell of fire on his garments.

His right to his seat in the Senate was challenged on the ground of his high position in the "Mormon" Church, his enemies assuming that the Church would subject him to its dictations. The opposition was largely political in motive and character. *The New York Times*, an independent Democratic paper, referring to it, said: "It is a mindless and bigoted crusade."

It was clearly shown in the proceedings that he was under no oath or obligation, religious or otherwise, which could in any way conflict with his duty as a senator or as a citizen, and that he owed no allegiance to any organization which could in any manner abridge his fealty to his country.

At the conclusion of this investigation, which was a long and bitter one and often marked by malignant and vindictive hate, some epoch-making and historic speeches were delivered in the

Senate on both sides of the case. Finally he was given his seat by a substantial majority. When the facts were made clear President Roosevelt did not hesitate to use his powerful influence in the Senator's behalf.

None of the eighty-nine men who were there when he entered the Senate are there to-day—most of them have been gathered by the grim reaper. No man has brought to this high office a more enlightened and a more consecrated devotion to duty, and to-day no man stands higher in the councils of his party.

During his time there have been some picturesque characters in the United States Senate and in public life in America. He has known most of them intimately and has enjoyed their unqualified confidence and esteem. It is interesting to recall that Arizona, New Mexico, and Oklahoma were still territories, that Theodore Roosevelt had been president only a year and a half when Reed Smoot became senator. He has served in the Senate during the Presidency of Theodore Roosevelt, William Howard Taft, Woodrow Wilson, Warren G. Harding, Calvin Coolidge, and Herbert Hoover, and in most cases he has been their confidential adviser.

Among the notables who were in the Senate when he entered should be mentioned the powerful Aldrich of Rhode Island, then chairman of the Finance Committee, the foremost committee in the Senate, which place is now held by Senator Smoot; Allison, of Iowa; Elkins, of West Virginia; Cullom, of Illinois; the venerable Senator Hoar, of Massachusetts; Hale, of Maine; the brilliant Spooner, of Wisconsin; the sagacious Penrose, of Pennsylvania; Fairbanks, of Indiana; Depew, of New York, the most captivating after-dinner speaker in America; Mark Hanna; Foraker; the scholarly Henry Cabot Lodge; the eloquent Beveridge, of Indiana; the wealthy senator from Montana, William A. Clark; "Pitchfork" Ben Tillman, from South Carolina; Morgan, of Alabama; Bailey, of Texas, and others—all brilliant and experienced legislators and statesmen of impressive stature—now figures of the past.

Reed Smoot entered the Senate a comparative youngster without the ornaments of oratory or the advantages of classical training, a member of an unpopular church and a representative of a small western state. That body treated him with a little more than its usual indifference and assigned him an assortment of committees which seldom or never met—which in reality never functioned. No senator ever started more humbly and none has ever risen to positions of more influence or places of greater power. His rise has been steady and unspectacular. He is to-day the acknowledged business manager of the United States Government.

The very qualities that took him out of the cellar and made him superintendent of the Co-operative Society, that took him from

the dyeing vats and the carding machine and made him the outstanding manager of the woolen mills, took him from the most insignificant and unimportant committees of the United States Senate and made him chairman of the most influential and powerful committee in the political world.

Intelligence, honesty, a strong mind, a sound body, unparalleled industry, an unquestioned fidelity to every trust committed to his hands, have been the common virtues which have made his career great. No young man of ability ever brought to life's problems these requisites and failed.

We know of no man who preaches more constructively or practices more effectively the great gospel of work than he, and nowhere is there to be found a more shining example of the joy and conquests which come to those who are willing to pay the price in honest effort. It is the price of every worthwhile thing in the world. "While others orate he looks behind the pictures and under the rugs and back of the radiators in the federal government and he returns to the Senate floor with more knowledge of the federal government recesses and of their contents than any other senator has ever had in the Senate's whole history."

Fortunately "facts and figures are the wine of life to him. A table of statistics charms him like a romance. A graphic chart of business conditions holds all the beauty of a Rembrandt for him." With his mind committed to facts which need neither rhetoric nor eloquence for their presentation, he is not a man of many words and rarely speaks in the Senate; but when he does speak the senators listen to him.

He has an understanding of governmental machinery, a directness of thinking, a rapidity and accuracy of movement which enables him to accomplish more with less effort than any other man in the senate. He steps over the entangling webs of red tape and brings things to pass. His fidelity, his inexhaustible energy, his persistence, and his capacity for sifting facts, his breadth of view, his strength of purpose, coupled with his dynamic personality, make him a power among men. Reed Smoot is the calibre of man who must be reckoned with in any company.

He has not only fostered tenderly the Brigham Young University, which his pioneer father did so much to establish and maintain, but his position as senior senator and his long service in that august body have enabled him to assist more young men to secure technical and professional training than any other man in the state. We doubt if in all his splendid achievements there has been any other thing which has brought to him greater pride or more lasting satisfaction than this service. Hundreds of prosperous men owe their success to Reed Smoot. One's heart is touched with emotion on listening to the expressions of loyalty

and gratitude which come from these strong men for the privileges which he made possible for them.

He has a deep and settled faith in God, an unquestioned confidence in his Church and its people, a profound love for his country and its institutions; an invincible and militant patriotism, a generous and sympathetic attitude toward war veterans and all who have sought their country's good.

Back of a rather Puritanic exterior there is a warm heart and a tender soul, a helpful and solicitous attitude toward the unfortunate, a love for education and a real interest in the beautiful things of life. This state and this nation owes much to Reed Smoot.

A glimpse at the simplicity and purity of his home life reveals one of the fundamental secrets of his great success and one of the sources of his enduring influence.

We are permitted to quote from a Washington newspaper of 1930: "Out of the hurly-burly at Washington comes a strain of old-fashioned music as strange and poignant as a bar of 'Home, Sweet Home' in a jazz concert. And from the last person you would expect to be articulate . . . the senior senator from Utah, Reed Smoot.

"It renews your faith in American life and the American home, still sound and wholesome despite the divorce statistics and the booze overflow.

"I am drawing dividends on the life I have lived since boyhood," says Senator Smoot at 68. "I've never drunk liquor; I never was lazy. I've wronged nobody.

"I was fortunate in marrying as perfect a young woman as ever lived. My children have had a marvelous mother, a superb home-maker.' . . .

"That voices a naive pride in years well spent, a touching tribute to a wife now dead. It is the unstudied, rarely uttered thought of a plain American husband and father. There are millions like him.

"Let no cynic scoff at this little glimpse into a typical American household, where honesty, decency, work and affection still are enshrined, purifying and transfiguring this poor mortal life into something that approaches the sublime."

Perhaps the major service of his life has been given to his country, but mention should be made of his service to his Church. He has filled a foreign mission, served as a member of the Stake presidency of Utah Stake of Zion, and for thirty-two years has been a member of the Quorum of Twelve Apostles of the Church. The greatest vindication that Reed Smoot, or for that matter any other Latter-day Saint ever gave to this Church or this people, is the rectitude of his conduct—the moral grandeur of his life.

He is a sagacious, hard-headed and eminently practical man;

at the same time he is deeply religious. His religion moved him to invoke divine assistance for the speedy termination of the Great War in a prayer which he offered from his seat in the senate chamber. He said: "God bless and approve the action to be taken by the Senate this day. Oh, Father, preserve our government and hasten the day when liberty will be enjoyed by all the peoples of the earth. Amen."

This instance is without parallel in the history of Congress.

He was married to Alpha M. Eldredge, daughter of Horace M. Eldredge, September 17th, 1884, and has six children. She died November 7th, 1928, and he was married to his present wife, Alice Taylor Sheets, July 2nd, 1930.

He is tall, sinewy, and erect. Seventy years of the most taxing and strenuous work have left his health unimpaired and his vigour undiminished—a tribute to his manner of living. There is not an unsound spot in Reed Smoot's character; he is fearless, intrinsically honest, genuinely sincere, expressing his convictions with candour and without vindictiveness.—(Published in the *Improvement Era*, No. 4, Volume 35, February, 1932.)

JEWS ACCEPTING CHRIST BY THOUSANDS

AND it shall come to pass that the Jews which are scattered also shall begin to believe in Christ. . . .

This declaration, uttered by an American prophet six hundred years before the birth of Jesus of Nazareth, is being literally fulfilled. The Jews of to-day—those who are scattered—are beginning to believe in Christ.

This noble people, this God-fearing race, while it has for centuries given occasional converts to the Christian cause, to-day is being "Christianized" by the thousands and tens of thousands, and in the last twenty-five years no less than one hundred forty thousand Jews have accepted Christ.

The conversion of this number of Jews to faith in Jesus the Messiah has not been a winning of the weak. On the contrary, it has brought into Christianity some of the finest minds of the age, individuals of high rank in education, in the arts, in business.

The conversion of this large number of Jews to the cause of the lowly Nazarene has been one of the miracles of the present age, just as the rehabilitation of Palestine—their homeland—is another marvelous work and a wonder.

To Latter-day Saints this conversion of large numbers of Jews to believe in Jesus as the Christ is filled with meaning, although the conversion of Jews to "Mormonism" is relatively small compared with the total number being brought to acceptance of Jesus. This conversion is a direct fulfillment of prophecy. It is a sign of better times for Israel.

(Continued on page 233)

THURSDAY, APRIL 14, 1932

EDITORIAL

THE RELIGION OF SCIENTISTS

TWO HUNDRED Fellows of the Royal Society, the foremost scientific society of the English-speaking world, answered a recent questionnaire sent out by the Christian Evidence Society. The replies, classified and analyzed in the book *The Religion of Scientists*, by C. L. Drawbridge, M.A., show clearly the world's changing religious views.

Six searching questions were asked :

1. Do you credit the existence of a spiritual domain ?
2. Do you consider that man is in some measure responsible for his acts of choice ?
3. Is it your opinion that belief in evolution is compatible with belief in a Creator ?
4. Does science negative the idea of a personal God as taught by Jesus Christ ?
5. Do you believe that the personalities of men and women exist after the death of their bodies ?
6. Do you think that the recent remarkable developments in scientific thought are favourable to religious beliefs ?

The summarized answers are as follows :

Question	Yes	No	Doubtful	Ratio of Yes to No
1	121 ...	13 ...	66 ...	9:1
2	173 ...	7 ...	20 ...	25:1
3	142 ...	6 ...	52 ...	24:1
4	26 ...	103 ...	71 ...	1:4
5	47 ...	41 ...	112 ...	1:1
6	74 ...	27 ...	99 ...	3:1

The large majority of the Fellows agreed that there is a spiritual domain ; that man is responsible for his acts, and that the findings of science do not discredit religious claims but favour religious beliefs. Only concerning the survival of human personality after death was the affirmative majority very slight.

The following creed might well be based upon the composite of these answers :

There is a personal God and a spiritual domain. Man is a free, responsible agent, whose personality is indestructible. The increasing body of scientific truth is favourable to religious beliefs. The theories of science, such as evolution, do not exclude belief in God as the Creator of the world.

This astonishing reversal of opinions frequently and glibly held during the materialistic period now closing was inevitable, for any truth will ultimately confirm the reality of every other truth. More and more, as new truth accumulates, honest men will become convinced of the correctness of the doctrine of true Christianity.

Latter-day Saints will recognize in the above creed the well-known teachings of the Church of Jesus Christ of Latter-day Saints. Historically, the Church is founded upon the appearance, from out of the spiritual world, of heavenly personages; God is a personal Being, the very Father of the children of men; man, as an eternal being, was in the beginning with the Father, and will live after the death of the body; by the exercise of his free agency man, responsible for his acts, won the right to come to earth and, by the same agency, will gain eternal salvation; all truth is embraced in the Gospel of Jesus Christ, therefore the researches of scholars in every department of learning are welcomed.

These and many other doctrines have been taught by the Latter-day Saints, steadily, consistently and without change, for the last one hundred years. Slowly, but surely, as truth and freedom of thought have grown in the world, the inner convictions of honest, thinking men have been made to correspond more closely with the principles of truth, the Gospel of Jesus Christ, revealed to the world anew through the Prophet Joseph Smith. The world is far from a unity of faith, and most men yet see the meaning of truth, darkly, but the evident trend is toward the pure teachings of the Lord Jesus Christ.

The Religion of Scientists is a thought-provoking book to us of this day. To Latter-day Saints it is also faith-promoting, and gives them assurance that truth is claiming her own.—W.

JEWS ACCEPTING CHRIST BY THOUSANDS

(Concluded from page 231)

The conversion of Jews has been distinctly among "which are scattered," as seen from a recent report of Sir Leon Levison, president of the World's Hebrew Christian Alliance, who after a personal investigation of the subject wrote:

The age of miracles has not gone by. Ninety-seven thousand Jews in Hungary alone accepted the Christian faith in the last quarter century; 17,000 in Vienna alone; in Poland, 35,000 and in Bolshevich Russia, 60,000 Jews became Christians.

We also found Jews turning to Christ in Germany, Sweden and Denmark. Not a few have done so in Great Britain. In America a careful estimate places the number of Christians of the Jewish race at not less than 20,000 adults.

Pastor Abraham Silverstein, superintendent of the Redeemed Hebrew

Mission, of Binghamton, New York, discusses the widespread conversion of Jews to Christianity. After speaking of the number converted in Russia, he continues:

Japan has four tribes of Jews, that is, an entire province in the North, who keep the seventh day, observe "Pessach" (Easter), circumcise their males, and worship "Jeshuah Hamashiach" (Jesus the Christ). The rest are scattered almost evenly among America, Germany, France, Italy, and the Balkans. In the Balkans it was my own personal privilege to establish twenty-three churches (congregations) all operating at the present time, where I baptized many Hebrews.

TWO HUNDRED TWENTY-FOUR THOUSAND JEWS ACCEPT CHRIST

The Rev. J. F. de la Roi, a careful statistician, quoted by John Stuart Conning, of New York, in an article entitled "Jews Become Christians," published in *The Missionary Review of the World*, for December, 1931, estimates that 224,000 Jews during the nineteenth century entered the Christian churches of Europe and America.

One of the most amazing features of the conversion of Jews to Christianity, has been the enthusiasm with which young Hebrew scholars have entered the Christian ministry and as Jews are converting other Jews and non-Jews to Christianity. According to the most recent statistics on the subject, there are, in America alone, 700 ordained preachers occupying pulpits in Christian churches, all of whom come from Jewish stock.

These preachers are all listed as members of various denominations. There are 200 other Jewish ministers of the gospel who are not members of any one denomination, but who are doing Christian missionary work among their own brethren.

A similar condition prevails in Europe. According to the Rev. J. M. Epstein, in the book *The Modern Jew*, there are over 250 converted Jews or sons of such, ordained clergymen in the Church of England, and more than double that number in the Nonconformist bodies in England and on the continent of Europe.

Rev. Epstein further says, that as each Lord's Day comes round, the gospel is proclaimed in more than 600 pulpits of Europe by Jewish lips. Over 350 of the recognized ministers of Christ in Great Britain are stated to be Hebrew Christians.

STATEMENTS OF PROMINENT JEWS

Speaking of recent converts, Sir Leon Levison says, "Among the men and women who have come out from Jewry for Christ there are many who hold university degrees, doctors of law, medicine, philosophy, science and literature."

And there are scores of other leading Jews who, while not being actually baptized into a Christian church, declare their convic-

ions regarding Jesus of Nazareth fearlessly. Some representative declarations of this type follow :

Benjamin Disraeli (the Earl of Beaconsfield)—“The pupil of Moses may ask himself whether all the princes of the House of David have done so much for the Jews as that Prince who was crucified.”

Rabbi Rudolph Crossman, D.D.—“We Jews honour the Nazarene as our brother in faith, sprung from our loins, nurtured at Israel's knee, a teacher of sweet and beautiful ideas, a preacher whose influence has been and still is among the mightiest spiritualizing factors in the world.”—From Randal, *The Unity of Religion*, p. 156.

Rabbi Emil G. Hirsch, Ph.D., LL.D.—“For me Jesus is an historical reality. The gospel Jesus, the Jesus who teaches so superbly the principles of Jewish ethics, is revered by all the liberal expounders of Judaism. His words are studied; the New Testament forms a part of Jewish literature. The New Testament is flesh of our flesh and bone of our bone.”

Professor M. Lazarus, Ph.D.—“I am of the opinion that we should endeavour with all possible zeal to obtain an exact understanding of the great personality of Jesus and to claim him for Judaism.”

Maz Nordau (famous criminologist and Zionist)—“Jesus is soul of our soul, flesh of our flesh. Who then could think of excluding Him from the people of Israel? He honours our race, and we claim Him as we claim the Gospel-flowers of Jewish literature, and only Jewish.”

Isidore Singer, Ph.D. (Managing Editor of the *Jewish Encyclopedia*)—“I regard Jesus of Nazareth as a Jew of Jews, one whom all Jewish people are learning to love. We are all glad to claim Jesus as one of our people.”

Rabbi Stephen S. Wise, Ph.D. (New York)—“It is no mean joy and ignoble pride in us of the House of Israel to recognize, to honour, and to cherish among our brothers—Jesus the Jew.”

Dr. H. Zhitlovsky—“Every Jew should be proud of the fact that Jesus is our brother, flesh of our flesh and blood. We desire to put him back where he belongs.”

CONVERTED JEWS SUFFERED MUCH

Gentiles have suffered much for their acceptance of religious beliefs, and persecution has been the lot of thousands. But the Jew who accepts Christ has been doubly afflicted in that he has, generally speaking (though there are many happy exceptions) on accepting Christ, become an outcast from his own people, and not fully received by the non-Jewish Christians.

He has been, in a sense, between two fires, but he has borne up nobly. In many places now, as notably in Utah, Jews who have accepted Christianity are fully received by their fellow Christians, and have grown to prominence in Christian circles.

The manner of approach in converting a Jew to Christianity must of necessity be different from methods employed in other types of proselyting.

Mrs. Joseph W. Booth, wife of the president of the Church mission in Palestine and Armenia who died in Aleppo two years

ago, reports to the writer that considerable interest in "Mormonism" is manifest by the Jews of those two countries, particularly among the better class of Jews.

"Many kind and friendly Jews visited our home, and some of them conversed with the missionaries of the Church on their belief in Christ," Mrs. Booth said. She stated further that the subject of Christ was one of popular discussion among the Jews in the Old World countries, and that many Jews now members of Christian religions accept Christ.

Mrs. Booth stated that some Jews have joined the Church, although most of the missionary work was done among the Syrians and Armenians, and that often during the seventeen years President Booth spent in Palestine and Armenia, the Jewish people visited the mission home where they instructed the missionaries in Hebrew and received English lessons in return.

To-day Christian missionary work is going at its height. In some instances the work has been retarded by the depression, with resultant lack of funds, but there never was a more fertile field, there never was a more enthusiastic corps of workers.

The results of this endeavour are more than gratifying to those who are prosecuting the work. Toward the Jews who are not interested in the movement, there at least is growing from it a more kindly public feeling. For the Jew who is interested, and who is accepting Jesus as the Messiah, there is given a positive answer to the question asked two thousand years ago by the Master Himself: "What think ye of Christ—Whose Son is He?"—(Published in the *Deseret News*, March 12th, 1932.)

EVENTS IN THE LIFE OF MARY FIELD GARNER

ANNIE GARNER BARTON

(MARY FIELD GARNER is the great-grandmother of Elder Ersel P. Platt, at present labouring as a missionary in the Sheffield District. The complete history of this ninety-six year old pioneer has been recently compiled by her daughter, Annie Garner Barton. The following excerpts are from this history as told by Mary Field Garner herself.—Editor.)

I was born at Stanley Hill, Herefordshire, England, February 1st, 1836, the daughter of William Field and Mary Harding Field, who were members of the United Brethren, when the first "Mormon" missionary, Elder Wilford Woodruff, came to Herefordshire. Soon after hearing the Gospel explained, my parents recognized its truthfulness and were baptized in the year 1840. After joining the Church they had a desire to gather with the main body of the members in Nauvoo. We emigrated as soon as the necessary money was saved, and were among the first companies of "Mormon" emigrants to leave England.

After Joseph Smith's death there was some confusion as to who should be our leader; Sidney Rigdon claimed to have had a vision that he should be our leader, but I, with my mother, was present at the meeting in the Bowery when the mantle of Joseph fell upon Brigham Young while he was talking to the people. Mother had the baby on her knee. He was playing with a tin cup. He dropped the cup and I turned to look at the cup when mother stooped over to pick it up. We heard the voice of Joseph and



MARY FIELD GARNER

looked up quickly, we saw the form of the Prophet Joseph standing before us. He looked and talked so much like him, that just for a minute we thought it was Joseph. There was no doubt in the hearts of the saints from that moment on who was to be their inspired leader, who had been chosen by God to guide this people in the paths of truth and righteousness, and who later was to guide them through many hours of bitter trials and persecutions, across a trackless desert, out beyond the borders of civilization, among savage Indian tribes, west to the Rocky Mountains to a desolate land where white men had never lived before, to build a home where the saints could dwell in peace away from persecutions of their mob enemies.

In September, 1846, a mob of about two thousand came to Nauvoo, to the head of Mulholland Street, ready to march through Mulholland Street and take possession of Nauvoo. The saints tried to compromise, but their demands were too great, so the saints and some of the new settlers decided to defend themselves, although they only numbered about four hundred and had not sufficient guns or ammunition, but they expected some help from the State, as had been promised, but none came. Major Clifford was in command of the Nauvoo forces. My brother, James Field, fought in that battle. For three days there were shots fired on both sides. On the third day the mob made a desperate effort to get into Nauvoo through Mulholland Street, and the saints fought desperately to resist them. Several of the mob were killed and wounded, and a few of the saints were killed. Gathering up their wounded and dead the mob retreated to their morning camp. The saints realized it was useless to fight the mob as they would soon be out of ammunition, then the mob would murder them and take possession of their homes. Thus they compromised with the mob to let them march into the city and they would surrender all their firearms and leave five brethren to sell their property, and they would leave Nauvoo as soon as possible. The mob rushed into Nauvoo cursing and yelling.

They violated every promise they had made. Brochman, their leader, ordered every "Mormon" out of the city, also every man who had taken up arms against them in defense of their city.

The mob entered our sacred temple, using blasphemous language and horrid oaths. A preacher, ascending the tower, shouted, "Peace to the inhabitants of the earth, now the 'Mormons' are driven out." They ran from place to place, ransacking houses, taking whatever they wanted. They were cruel to the aged and sick, and abused the saints who were burying their dead. They held mock court in the Temple, some of the saints were tried and sentenced to death, others were blasphemously baptized in the river by the mobbers. The mob yelled like savages at their victory over the saints. They did not give us time to dispose of our property, nor to pack our wagons with all the things we needed. We hurried to pack some food, cooking utensils, clothes, and bedding which was afterward unpacked and strewn over the ground by the mob as they searched for firearms, while the saints were waiting to be ferried across the Mississippi river. Some of the mob, with drawn bayonets, lined up on each side of the road leading to the river, while others searched the wagons and took all the firearms they found, even to the house-wives' butcher knives. My mother was successful in hiding three guns in her feather beds, and the mob did not find them. One of the mob offered to carry mother's baby down to the ferry, but she refused his kindness. After being ferried across the river on a flat boat we camped on the Iowa side of the river, without any shelter from the scorching sun of the September days and the cold of the September nights. Our food supply lasted but a few days. We could look upon our beautiful Nauvoo being occupied by the savage mob. The grain and other crops in the fields rotting while we were going hungry. A heavy rain started in the afternoon, our bedding and clothing was soaking wet. The sick and dying were made as comfortable as possible by erecting a make-shift shelter of old canvas or quilts to protect them, Our food being exhausted, there was extreme suffering. Here we were without homes, shelter or food, and no friends to offer us assistance. The saints had been mobbed, plundered, some murdered and the remnants driven from their homes to seek homes elsewhere. The suffering and sadness of that camp I shall never forget, it is impossible for human tongue to describe. The cries of the hungry children, for food and shelter, the groans of the sick and dying, the grief of others for the loss of their loved ones, without even a light except a candle which flickered out in the wind and rain, to care for the sick and comfort their dying.

It was here, under these heartrending conditions, that God sent a countless host of quail to feed us. They were so tame we could catch several at a time. We did not have any bread or other food to eat, so we ate stewed quail and was very thankful

to get that, for we were starving in a land of plenty, but our enemies were in possession of our food, and their drunken cries and curses insulting the ears of our sick and dying. We did not remain here long. Some of the saints continued their journey to the west, but we were in too destitute circumstances to travel across the plains, so we went with some other families of saints up the Mississippi river to where it was narrow and forded the stream to Nickenson Island. This was a small island in the Mississippi river. There were a few log huts which were used by men in the summer time to live in while cutting timber. Here we stayed all the winter. The men would cross the river on the ice to Nauvoo and get what food they could for their families. During the winter the mob sent word that we could come back to Nauvoo if we wished, so very early in the spring we started back to Nauvoo. We crossed the Mississippi river on the ice. This was very dangerous to do, as the ice cracked as we traveled across the river. Mother gathered her children around her, she took the two small ones in her arms and told the other four to cling to her skirts, so that if the ice broke through we could all go down together and not leave one alone to suffer the terrible persecutions of the mob. We went back to our home in Nauvoo, and the next morning all the ice had gone out of the river.

We were glad to be back in our beloved city where we could have food and shelter, although we were lonely for the other saints and our leaders. We lived in a double house with a family named Lee for a few months. One night mother was awakened by the terrible loud crackling of burning timber. Rushing outside she saw the beautiful Nauvoo Temple in flames. She ran back into the house, waking us children, also the Lee family, to watch it burn to the ground. It is impossible to describe the feelings of the saints, to see their sacred Temple which they were so proud of and which had cost them so much hard work and money, being destroyed by fire.

NOTTINGHAM DISTRICT CONFERENCE

NOTTINGHAM DISTRICT CONFERENCE, held March 20th, in the Grey Friars Hall, Nottingham, consisted of three well-attended sessions which brought spiritual food and encouragement to all present.

The morning meeting was divided into two separate bodies, the Relief Society and the Priesthood, and the usual practical instruction was given to each. The bulk of the time in the afternoon was devoted to a questionnaire, "In Defence of the Faith," under the direction of Elder Paul H. Morton. Members of the various organizations and auxiliaries responded with concise and lucid answers. A duet by Sisters Annie and Hilda Wild

was beautifully rendered. At the evening session the principles of the Gospel were very ably expounded by Patriarch Wallis and President Douglas. The latter spoke on the necessity of obedience to laws, urging unity in the work of the Lord. Patriarch Wallis showed by statistics the fruits of "Mormonism," as evidenced in the lives of the people. Two appropriate musical selections were rendered by the Leicester choir, assisted by Sisters Robinson and Hawson of the Nottingham Branch.

Notable among the items of President Wootton's statistical report were the following: 8 baptisms performed during the last six months, 772 pamphlets and 79 copies of the Book of Mormon distributed, 99 invitations in while tracting, 46 outdoor and 774 indoor meetings held, 933 hours spent in tracting, during which time 27,504 tracts were distributed.

Mission authorities and missionaries in attendance were: Patriarch and Sister James H. Wallis and Elder Percy L. Matthews of the European Mission; President and Sister James H. Douglas and Elder Perry L. Watkins of the British Mission; President Marlow V. Wootton and traveling Elders H. Randell Walker, Jules Gillette, Paul H. Morton, Osborn M. Vance and F. Vernon Rawson of the Nottingham District; President Dix W. Price of the London District, and Moroni H. Brown of the Liverpool District.

H. RANDELL WALKER, Clerk of Conference.

FROM THE MISSION FIELD

Doings in the Districts: *Newcastle*—Fifteen persons were baptized by Elders John F. Hawkins, William K. Whatcott and Henry Groom at a baptismal service held March 16th, in the Sunderland Branch Chapel. The new members were confirmed by President Cleon H. Kerr and Elders John F. Hawkins, David L. Rowley, William K. Whatcott, Cyril A. Linford, Henry Groom, Delwin M. Clawson, Clifford G. Green and local Elder Frederick W. Oates.

Over four hundred people attended an interesting and well-conducted lantern-slide lecture in the Co-operative Hall, Sunderland, on March 18th. Many new contacts were made and a great deal of prejudice allayed.

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